

man appeared, saying, "Please
woke from his sleep, he won-

y appeared and came to him,
e the *Hoke-kyō* for me." The
ou?" Whereupon the monkey
he eastern part of India. In my
as about one thousand and not
ts, neglecting agricultural mat-
ying, 'There should not be so
d the number of followers, but
path. Even if I did not suppress
to prevent men from following
born as a monkey and the kami
ite the *Hoke-kyō* so that I may

make offerings." The monkey
To which the monk replied,
led rice. Give the rice to me as
scripture." The monkey said,
ve the rice to me, the person in
would never let me have it for
means the priest at the shrine.)
he scripture without any offer-
that case I will join a group of
8 who are going to read the
is in the same province. The
ual writing.)

went to the Venerable Manyo
who was a patron, and told him
ter, disbelieving it, said, "These
I do not believe what you say.
nkey into the group."

d needs to hear dharma to be saved is well
apanese religious history, see Chap. I(1)d.
ga-ken 滋賀縣 伊賀郡, 東淺井郡.
紫補闕行事抄 (*Taishō*, XL, No. 1804, 1-156),
k of Yamashina-dera and at the same time a
ed to lecture on the *Rokkan-shō*.
ashina in 669, and it was later transferred to
amed Kōfuku-ji 興福寺.

When he was preparing for the recitation of the *Rokkan-shō*, an
acolyte and a lay brother came to him in haste, saying, "There was
a tiny white monkey at the hall. Then we saw the great hall eighteen
yards long¹² fall down in pieces, along with all the Buddha images
and residential quarters." He went out to discover that all had been
destroyed as reported. Thereupon, Manyo conferred with Eshō, built
a hall fourteen yards long,¹³ and, believing the words of the monkey
which revealed him as the Great Kami of Taga, accepted the monkey
among the audience for the recitation of the *Rokkan-shō* according
to the request of the Great Kami. From that time until the vow was
fulfilled, there was never any trouble.

Those who keep men from practicing good are penalized by being
reborn as a monkey. Therefore, you must not prevent monks from
telling followers to hold services, for you will be penalized.

When Rahula was a king in his previous existence, he prevented
a self-enlightened monk¹⁴ from begging. As the latter could not enter
the former's kingdom, he was hungry for seven days. Owing to this
sin Rahula had to stay in his mother's womb for six years before
his next birth.¹⁵ This story teaches us the same lesson.

25

*On Being Saved by Reciting the Name of Śākyamuni Buddha While Drifting on the Ocean*¹

Ki no omi Umakai 紀臣馬養² was a man³ from the village of Kibi,
Ate district, Kii province 紀伊國安諦郡吉備郷.⁴ Nakatomi no muraji
Ojimaro 中臣連祖父麿⁵ was a boy⁶ from the village of Hamanaka,

12. 九間大堂: since one *ken* is about two yards, nine *ken* is eighteen yards. *Ken* is a basic
unit in Japanese architecture, and the size of the hall often becomes its name such as 三十三間堂,
Thirty-three *ken* Hall.

13. 七間堂.

14. 獨覺.

15. *Daichido-ron*, XXVIII (*Taishō*, XXV, 182).

1. Cf. *Konjaku monogatari* (XII, 14).

2. The Ki family is listed in the *Shinsen shōjiroku* as one descended from the imperial family;
residents of Kii province.

3. 長男 *chōnan* may mean 丁, men from twenty-one to sixty (see *Ryō no gige*, "Ko-ryō,"
Article 6).

4. Present Kibi-chō, Arida-gun, Wakayama-ken 和歌山縣有田郡吉備町.

5. The Nakatomi family is a priestly family which traditionally served the kami. The power-
ful Fujiwara was a branch of this family.

6. 小男 *shōnan* is a boy between four and six (cf. n. 3, above).

Ama district 海部郡濱中郷⁷ in the same province. Kinomaro no asomi 紀萬侶朝臣⁸ lived at a port in Hidaka district 日高郡⁹ in the same province, using a net to catch fish. Umakai and Ojimarō were given an annual payment for their labor by Maro no asomi, and both were driven hard day and night to catch fish by net.

In the reign of Emperor Shirakabe, on the sixth of the sixth month in the summer of the second year of the hare, the sixth year of the Hōki era,¹⁰ it suddenly blew hard and rained in torrents, so that the water flooded the port and floated various timbers and logs into the sea. Maro no asomi sent Umakai and Ojimarō to collect driftwood. Both man and boy made the collected timber into a raft on which they rode, trying to row against the current. The sea was extremely rough, breaking the ropes that held the raft together, and immediately the raft broke apart and drifted out of the port into the sea. The man and the boy each got hold of a piece of wood and drifted to sea on it. Both of them were ignorant, but they never ceased wailing, "Śākya-muni Buddha, please deliver us from this calamity!"

After five days, the boy was eventually cast by the waves onto the beach at a salt makers' village, Tamachino no ura, in the southwestern part of Awaji province 淡路國田町野浦,¹¹ in the evening. The other man, Umakai, was cast onto the same spot early in the morning on the sixth day. The local people, having asked them why they had been cast by the waves onto the shore, learned what had happened and took care of them out of pity, reporting it to the provincial magistrate.¹² When he heard, he came to see them and gave them food because he was sympathetic.

In grief, the boy said, "As I have followed a man who kills, my suffering is immeasurable. If I go home, I shall be driven to begin killing again and never be able to stop." Thus he stayed at the provincial temple in Awaji province 淡路國,¹³ becoming a follower of the monk of that temple.

Umakai, however, went home after two months. When his family saw his face and protruding eyes, they wondered and said, "He was drowned in the sea. The seventh day¹⁴ has passed, and we

7. Present Shimotsu-chō, Kaisō-gun, Wakayama-ken 和歌山縣海草郡下津町.

8. Unknown. For the Ki family see n. 2, above.

9. Present Hidaka-gun, Wakayama-ken 和歌山縣日高郡.

10. 775, in Emperor Kōnin's reign.

11. Takeda and Itabashi read this "Minami omota no ura, Awaji province" 淡路國南面田野浦, while Endō and Kasuga suggest that 三原 might be replaced with 南西.

12. 國司 *kokushi* or *kuni no tsukasa*.

13. Located at present Mihara-chō, Mihara-gun, Hyōgo-ken 兵庫縣三原郡三原町.

14. 七々日, that is, the forty-ninth day, the last day of the funeral rites.

have already offered a vegetarian feast¹⁵ to thank the Buddha for his benevolence. How could he come back alive so unexpectedly? Is it a dream, or is he a ghost?" Thereupon, Umakai told his family in detail what had happened, and they were sorrowful as well as happy. Awakened and disillusioned with the world, he entered the mountains to practice dharma. Those who saw or heard of him could not but marvel at the event.

The sea being full of danger, it was owing to the power of Shaka-nyorai¹⁶ and the deep faith of those who drifted on the sea that they could survive the peril. The immediate repayment of our deeds is as sure as in this instance, and how much more certain repayment in future lives will be!

26

On Receiving the Immediate Penalty of Violent Death for Collecting Debts by Force and with High Interest¹

Tanaka no mahito Hiromushime 田中真人廣虫女² was the wife of Oya no agatanushi Miyate 小屋縣主宮手,³ of Outer Junior Sixth Rank, Upper Grade, a governor⁴ of Miki district, Sanuki province 讃岐國美貴郡.⁵ She gave birth to eight children and was very rich. Among her possessions were cattle, slaves, money and rice,⁶ and fields. However, she lacked faith and was so greedy that she would never give away anything. She used to make a great profit by selling rice wine diluted with water. On the day when she made a loan, she used a small measuring cup, while on the day she collected, she used a big measuring cup. Or, when she lent rice, she used a lightweight scale, but, when she collected it, she used a heavyweight scale.⁷ She did not

15. 齋食 *saijiki*; see I.24, n. 3.

16. 釋迦如來, Śākyamuni Tathāgata.

1. Similar to I.10, 20; II.9, 15, 32, the motif of rebirth in the form of an ox or a cow as a penalty.

2. Unknown.

3. Unknown. *Agatanushi* is a title.

4. 大領 *dairyō*.

5. Present Miki-chō, Kita-gun, Kagawa-ken 香川縣木田郡三木町.

6. 稻錢 loaned with interest.

7. 小斤 *shōgon*, 大斤 *daigon*; see I.23, n. 9; I.30, n. 10.